

*In explication regarding the gnosis of the Theophanic
stations of the Calligram of the
Greatest Name of God*



All praise belongs to God, the One, the Alone, the Single, the God of all gods, the Light of all lights, the Life Most Alive within the quintessence of the All-Highest Living substance of Revivification Most Revivified, as is rightfully due and worthy of It, Who; Unchanged by the Inaccessibility of the depth of the Majestic thrall of Its Most Sanctified Essence and Unchangeable by the Elevated Sublimity of the Unattainable shores of the Unapproachable altitudes of the Beautitude of the Essentiality of the Totalizing, Absolutely Encompassing Simplicity of Its Most Glorified Oneness; hath Self-Disclosed Its Transfiguring Theophanies of Splendor by a Single Effulgence Illuminating from the Dawn of Pre-Eternity shedding Its traces upon the Tablets of the Talismanic Temples of Unicity; this, by Self-Disclosure within the hypostatial locus of the immanence of the epiphanic setting placement of the Imaginal similitude that is the deified signpost, the divinized vestigial indication, of the Sacred Calligrammatic Symbol of Its Most Mighty, Greatest Name: no other god is there besides It! It is the First beyond all predications of origination in a primality as It is the Last transcendent above all attributive terminations of any finality! It is the Most Manifest in the utmost trajectory of all Concealment, as It is the Most Hidden in the penultimate manifestation of all Appearance. 'All-things perish but Its Face',¹ for all-things glorify It, offering It continual, incessant praise in the waystations of abstraction as Its Own Singular Beholding Witness with It through It from It and by It for the

¹ Qur. 28:88.

purpose of the Dawning Manifestation of the Scintillant, Lustrous, Glimmering, Spectacular, Bedazzling, Most Luminous and Most Radiant Sun of All-Appearance that is the Visage of Its Most Holy Countenance, 'for whichsoever place ye turn there is the Face of God;'² this, as noeticized within the disclosive Theophanic Reality occurring in the station of the Day of 'We are the Face of God!'³ And the Splendor from God be upon the Twin Most Praised Lights of all creation – He who was a 'Prophet whilst Adam was between water and clay'⁴ for whose 'sake the cosmos was created',⁵ and He Who stands as the 'Gate to the City of His Knowledge'⁶ as the Living Mirror Who is the Providential Guide, the Chief Hierophant and Primal Repository to the mysteries of the Logoic-Self of the Book as the Speaker and Orient of That Book; and upon the entirety of the Most Pure, Most Holy Folk of the Lineage of Radiance, the Luminous House of Their Most Sanctified Progeny, be infinite Splendor, Praise and Glory – constantly, absolutely! Light from Light to Light in Light be upon the First Unity from before and after, and glorified be God, praise be unto God, there is no god but God and God is the Most Great, the Lord of all the worlds!

As for the matter at hand: thus hath this camphorated, talismanic servant of the Truly Real been bidden by the Holy Guardian Archangel to compose a treatise in honor of the Most August and Distinguished Assembly..., those Servants of the Divine Light (the Light be upon them in every moment, before every moment and after every moment): a treatise in commentary and explication of the Theophanic stations of the calligrammatic Symbol of the Greatest Name of God; being That Symbol deeply cherished and held sacred by us jointly as well as by all those who issue and proceed from this greater, universal lineage of the Orient of the Archangelic Lights; this, so that perchance, with a sincerely prayerful disposition and ever humble towards the Court of the Empyrean of the All-High, solid bonds of unfettered amity, friendship, love and eternal camaraderie may be forged between us in a sacred bond of spiritual conjugality within the All-Encompassing Life that is the Pure Spirit, and through the grace of the Pure Spirit Itself, in the Light for the Light by the Light with the Light upon Light. Amen!

² Qur. 2:115.

³ الكافي. نحن وجه الله.

⁴ Paraphrase of prophetic *ḥadīth*.

⁵ Paraphrase of prophetic *ḥadīth*.

⁶ Paraphrase of prophetic *ḥadīth*.

Because the occasion is momentous, and as has been our custom in the past, we shall articulate the discussion herein in the manner and style of those treatises and epistles composed by the gnostics and wayfarers of yore from the lands of the East, but in English interspersed with occasional Arabic. This has been the stylistic mode and manner employed in select compositions by this servant of the Truly Real from the outset of the expansion of this Affair initiating in the two *ghayns* with *bā'* (2002). While such stylistic flourish and crafting may be misunderstood, scorned, or even ridiculed by a few of our fellow contemporaries, or the generality of non-initiates unaware of their *occidental exile*, this has been our way to convey the language of the states and waystations of wayfaring in the pathways to the Godhead - Praised be It and Glorified - issuing from the Oriental Waftings of the Eastern Breezes of the Divine Effusions of Truth that proceed unhindered when the Inner Heart becomes unfettered by that which may otherwise weigh upon it of the subtle veils and material bonds; this, so that it may then address the True Adepts of the Divine Light who Hear by Its Hearing and See by Its Sight as a Singular Soul (*naḥs al-wāḥida*): those who thus can appreciate, and thereby apprehend, such *Orientation* that is *situative* of, and so *situated* within, the *Orient of Light* - albeit the true '*language of love is not that which proceeds from the tongue*' or the pen. We should state quite frankly as well from the outset that we harbor only goodwill towards your distinguished assemblage and so are making no attempt to stake a claim or otherwise seeking to unduly impose our self upon the Family of Light other than to make a call to our Family of Light to come to the *aid* of the People of Light for the sake of the Living Light by the Living Light in the Living Light upon the Living Light that is the Living Light of all lights. We come only baring solid friendship with the deepest respect, regard, estimation and the highest sentiments of peace, profound, love, sincere and care by the Light of the Truth that is the Truly Real.

Know that during the course of three weeks in between the second and third months of the two *ghayns* in *ḥā'* -- that is, in the present common era year of 2008 -- we were bidden by our Holy Guardian Archangel into a retreat of just a few short days in order to commune more clearly with the Pure Spirit, to invoke ardently and so prepare our

self for the coming third year of our **N.U.R.** calendar commencing as of **March 21**, as presently -- during the moments of this composition -- it is the closing days of the **thirteenth** and final month of year two; namely, the month of **‘Ishq (Love)**. We shall not tarry further and burden you with too many other details regarding mundane events in the world of contingency, the occurrences and vicissitudes of daily life in this well of **Qayrawān**, other than to state here that, as bidden and Commanded by our Holy Guardian Archangel, it is now our unshakable faith - borne from observation as well as from the disclosures, illuminations and unveilings bestowed and issuing from the Pure Spirit during this time, and slightly before such time, together with our brief, virtual interaction from a distance with some of you; and, above all, most importantly of all, given the **ḥaykal** of prayer in the very hand of His Holiness the Primal Point, the **Bāb’ullāh** and **Essence of the Seven Letters** (may my soul and the soul of all-things be His sacrifice and sanctified be His Most Mighty Remembrance), displayed prominently at the very beginning of your Society’s most beautiful publication - that our Work and your Society’s Work are one and the same (nay, we are *one* and the *same*) integrally bound and connected by the Divine Light in the Divine Light for the Light upon Light, for ‘*the believers are the mirrors to each other*’⁷ in the statial reality of ‘*God guides to Its Light whomsoever It Wills*’⁸ and ‘*upraises by Its Light whomsoever It Desires*’⁹ ‘*kindling*’ thereby ‘*the litany of the Light, guiding the light unto the Light*’.

To commence the preliminaries of this our discourse, we say, that all true knowledge is by presential intuition; that is, veridical knowing, the *gnosis*, is bestowed by direct visionary presence or apperception, i.e. direct Divine contact, whereby knowledge of an *object* is made evident as an immediate intuition of correspondence in identity imprinted within the being and substantial reality of the *subject* by means of which such *object* then formulates itself within such imprinting permanently thereby becoming that intuitive presence *qua* knowledge; which are the Illuminations (**ishrāqāt**) cast from the rays

⁷ Prophetic *ḥadīth*.

⁸ **Qur.** 24:35.

⁹ Persian *Bayān*, Unity 1.

of the Light of Glory descending from the Celestial Worlds; as it were, a Revelation proceeding directly from the Empyrean Court of the Most High radiating upon the mind and heart both as a single act within the *noesis* of those unveilings granted by the Divine Self-Disclosures which occur in the wayfaring of the waystations amongst the Folk of the Divine Light. The means and vehicles to such knowledge by presence, and so apprehension by direct vision, is always and will ever be through the Remembrance and Invocations (*dhikr*) made *via* the aid of the gnostic Lights of Certainty.

This stated, we, for our part, have as well perused some of the books and treatises of the Great Sages – may God protect their precious secret and eternally envelop them under the canopy of Its Victorial Archangelic Lights – regarding the mysteries of the Symbolic Calligram of the Greatest Name of God. Although not finding all that we had sought of its mysteries from them, we deeply meditated and reflected upon their words and implications intently, contemplating by that guidance disclosed to them. We intuited their indications, grasping their subtleties, albeit initially not fully cognizant of all the various grades and levels of inner import entailed therein: understandings which only gradually flowered in our heart and mind over a period of several years when we finally began working with the Symbol as our sole meditative device.

Having said this, some time previous to all this; and when we had just been formally initiated into the Path of the Folk of the Pure Light; one night, after ardently beseeching the court of the All-High to open the gates of celestial knowledge to us, the angelophany of our Holy Guardian Archangel, the Perfect Nature, appeared to us in a dream in the *situs* of *Hūrqalyā*¹⁰ in the form of the Manifestation of the Pure Virgin (*batūl*) of Existence, Her Supreme Holiness *Fāṭima Zahrā'* (upon Her be the Light of all lights). In this veridical dream and nocturnal ascension into the glimmering and scintillant landscapes of the worlds of angelicity, She Appeared within the simultaneous and transparent similitude of the image of our great ancestor, Who, whilst seated inside the center and inner sanctum of the Celestial *Ka'ba* of the Sacred House, bade us to enter the

¹⁰ The *Mundus Imaginalis* (Imaginal world), specifically the 5th Clime, where 'bodies are spiritualized and spirits corporealized' cf. Corbin *Spiritual Body and Celestial Earth: From Mazdaean Iran to Shi'ite Iran*, Princeton, 1978.

inner precincts where She be and to be seated right beside Her facing Her. Dressed from head to toe in a flowing garment of dazzling Emerald Green, in this scene Her Holy Face was fully covered and veiled by a heavenly white, shining head-dress. Precisely where the borderline of Her Most Holy Face would be beneath its covers, the white veil had written upon it in a piercing, jet black calligraphic cursive Arabic **Al-Ḥayy** (the Living, the Alive).¹¹ We seated our self as commanded, then behold, grasping our tongue forcefully from out of our mouth, She pierced and cleanly lacerated it with **Dhu'l-Fiqār** which lay next to Her on Her right – i.e. the Sword of His Holiness the Commander of the Faithful and the **Sultān** of all gnostics (upon Him be the Light of all lights) - at which time, rather than pain, this piercing of the tongue by Her Most Blessed Hands enveloped us in a state of unfathomable ecstasy and bliss, bewilderment and awe. From this *situs* of the Celestial **Ka'ba** of Eternity we were then elevated - as though the bliss and ecstasy becoming the heavenly steed of our very transportative uprisement - to the *locus* of a captivating desert landscape of infinity whose sands consisted of pure flakes of dazzlingly lustrous, celestial Gold. Within this epiphanic *locus*, next, arose the Theophanic Self-Disclosure of the Face of Glory rising as the Dawning Sun above this Celestial Desert of Gold – that is, Her Face then became perfectly Unveiled and imprinted within the suspended *imaginal* form of the Sun of Angelicity Itself as the Sun of All-Reality Itself, with it enlivening the apperception of our being and substantial reality with direct visionary apprehensions *via* the scintillant rays of this Luminosity of Golden bedazzlement of the Unveiled Visage, which we stood beholding in rapture, awe and bewilderment, gazing down upon us from above and thoroughly irradiating the landscape below *via* the brilliance of the sparkling Vision of this Most Holy, Most Wondrous, Most Lustrous Countenance fully disclosed. In this state, by Her Solar Irradiations, She then sprinkled upon our being (our *subtilized heart-flux*)¹² a few dewdrop hyacinths of those pearlinesque rubies of gnostic camphoration from the Hidden Cloud of Unknowing, and (as we were to discover much later) initiating - and so *orienting* us - thereby into some of the enigmatic mysteries of this Symbol of the Greatest Name. After

¹¹ المحي

¹² فواد

the granting of this blessed gift - and only years afterwards we, for our part, fully apprehending a single item of its various grades of import - the Glorious Vision of the Blessed Countenance of the Solar Face of the Supreme Mistress of Heaven, that Pure Virgin of Being and Becoming, resolved Itself into the *Imaginal* Form of a Blessed Living Tree 'neither of the East nor the West'¹³ Whose roots reached into every expanse of Heaven and earth, and what is between them and what is beyond them, at which point we slowly began our descension and declension back to the world of materiality and into the constricted consciousness of this well of *Qayrawān*.

Before proceeding further, we should state, as well, that whomsoever wishes to know the living mysteries of this Calligrammatic Symbol of the Greatest Name for themselves by direct visionary apprehension, let them make pure their intent, sincerely commit their resolve to the All-High, eating little and speaking less, and keeping an uninterrupted and undisturbed solitary vigil, meditate upon the Symbol continuously on the *laṭīfa* of their inner heart and third eye for at least a minimum of eleven days to a maximum of forty; this, whilst invoking the All-High throughout the entire length of this vigil with the aid of the gnostic Lights of Certainty unveiled 'in the horizons and in the selves'¹⁴ via the sanctifying inrushes of continuous recitation bestowed from Above through the incessant invocation of the *Fātiha*, the **Throne Verse (2:254)**, the **Light Verse (24:35)**, the **Surāh of Power (97)**, *Tawhīd* (112), the *Dawn Prayer* of *Imām Muhammad al-Bāqir* (upon Him be the Light of all lights) and the *Du'ā al-Simāt* (the Supplication of the Signs); this, together with that *dhikr* transmitted to us by the Source of Command which we shall freely reveal to those who shall have determined with firm resolve to keep this vigil to its very end; this, inasmuch as whosoever then desires with an ardent desire may glean such knowledge directly from those Guardians of the Symbol Itself Who will in Truth transmit it to those who righteously struggle in the Divine Pathways; namely, the **People of the House** (upon Them be infinite blessings and peace), the Entities of Light,¹⁵ Those Archangels of

¹³ Qur. 24:35.

¹⁴ Qur. 41:53.

¹⁵ اشخاص الضوء = the Celestial and hypostatial, archangelic, Prototypical-Primordial Forms and True Essential Realities of *Muḥammad*, *Fāṭima* and the Twelve *Imāms*.

the Empyreans of Command (upon them be the Light of all lights by the Splendor Most Splendiferous): They Who stand as the Hypostatial, Angelophanic Custodians of Its Highest Mysteries; for in this Way of gnosis, which is the '*Straight Path*',¹⁶ that is the sure salvific Pathway to the final re-Union in the *Orient of Light*, and upon the acmial summit of the Siniatic *Qāf* of the Scintillant Ruby Crimson Land encircled by the Dazzling Emerald Sea located within the axis of the bright blue, brilliant and shimmering Turquoise Oceans of the worlds of Angelicity; in none of Them can be witnessed or perceived aught save the Pure, Solitary and Most Singular Manifestation of the One Sovereign God Itself, the All-Highest Living Divinity, Splendorous be It and Lauded beyond all laudation of Light, Splendor and Glory: Those Who are indeed the Theophanic Seals as the Angelophanic Personifications of this Greatest, Most Mighty Name of God, the Supreme Talisman and Most High Elixir of all realization to the gnostics. All we have gleaned therein regarding the mysteries of this Stupendous, Most Wondrous Symbol, however meager, we have gleaned from Them, Who in turn have gleaned it from the immediate apprehensions imprinted within their own Holy Substantial Essences of Light located within the *situs* of the Column of Light (*'amūd min al-nūr*) vouchsafed directly from the One without Peer or Equal. Therefore, know in Truth, O Great, Noble Aspirants, that as sure as the Sun rises each day upon the observable firmaments in the world of generation and corruption, and just as the Sun of All-Realities rises upon the Supreme Horizons at each instant in the Worlds of Eternity, '*the heart hath not lied regarding what it hath seen*'.¹⁷ We further beseech the court of the All-High, offering this treatise also to those Archangelic Entities of Light - the Celestial Hypostatial forms of the **People of the House** - as an offering of Love from the lover to the Beloved; the Dearly Precious Lord Most High Itself in the locus of the Manifestation of the **Primal Point**; the One Who is in Them with Them by Them through Them of Them as Them, in gratitude, high laudation and the utmost praise regarding what It as They, as Its Singular Theophanies of Light by the Manifestation of the Presence of the Primal Point, hath verily indeed disclosed to the inner vision of our heart; and then,

¹⁶ Qur. 1:6.

¹⁷ Qur. 53:11.

prostrate upon the threshold of the Throne of the Inner Kernel of the Celestial Solomonic **Ka'ba** of the Heart located within the central animating pivot of the inner sanctum of the **Temple of Light**, we give praise.

Understand, O High Aspirants of the Path of the Great Work, those True Servants of the Divine Light, and may God Illuminate you in your every moment, that the meaning of those inner of the most inner stations and grades of the Symbol of the Calligram of the Greatest Name of God are infinite in number and incapable of complete, global explication, transmission, enumeration, let alone exhaustion, even unto the Day of the Resurrection of all Resurrections, as this Symbol contains within itself all of the loftiest mysteries – be they great or small – of the Presence of the One Absolute Sovereign God Itself, the Singular and Unific Lord of All-Being Most High, Glorified and High be Its State beyond what is attributed to It. First and foremost, it is the symbolic representation of the **Three Degrees** spoken of in the **Torah**, the **Four Names** in the **Gospels** and the **Five Names** in the **Qur'ān**.

Although many of the high saints and sages have copiously explicated its various levels and grades, it is with those high mysteries of gnosis specifically disclosed by the **People of the House** (High be Their State) wherein the true kernels of its infinite levels of meaning may be found and extrapolated without exhaustion. Here first we will enumerate those levels of meaning disclosed to us regarding the two Pentalphas themselves; that is, in that form of the Symbol specifically transmitted by the **Commander of the Faithful** in its specifically *ogdoadic* formulation (the Light of all lights be upon Him). After this we will communicate the meanings revealed to us regarding each of the Six Symbols between the Two Pentalphas themselves.

At the commencement of His *Sermon Between the Two Gulfs*, the **Sultan of the gnostics** and **Commander of the Faithful** (may all-things witness through and by His Most Resplendent, Divine Archangelic Light) proclaims, Lofty be His Logoic-Word, '*I am the One standing in between the Two Gulfs*'. Various interpretations have been adduced by numerous commentators over the centuries regarding the meaning of this statement in the *Sermon* by the **Commander of the Faithful**, one of these being by that Illustrious servant of the

Truly Real, *Siyyid Kāẓim al-Rashtī* (the Light be upon him), who narrates from the Most Unitarian and Musk-Laden *Shaykh Ahmad al-Ahsā'ī* (the Light of all lights be upon him and sanctified be his most precious, quintessential, elixiric secret), that these **Gulfs** (which are identical to the **Two Wests** and the **Two Easts** mentioned immediately afterwards in the *Sermon*) are referable, on one level of meaning, to the **Two Gulfs** that are the reality of Heaven and hell; this, with the function of the Absolute Universal Providential Guidance (*wilāya mutlaqa*) of the **Commander of the Faithful** and that of His **Most Radiant and Luminous Progeny** (the Light of the Light of all Splendor be upon Them all) representing the *Isthmus* (*barzakh*) between the two; such that, then, the reality of the *Imām* as the embodied Terre-Celestial *Isthmus* in the function of the Providential Guide (*walī*) manifests as the Heaven of Sublimity and Earth of Salvation to His loyalist believers and esoteric initiates - i.e. the *Imām* being the *Straight Path* of **Qur.** 1:6 as a *principal* embodiment of the Celestial, Heavenly *Archetypal* Path (*ṣirāt*) or *Bridge* - and the hell of damnation and fire of rejection to those of His enemies and exoteric detractors, i.e. the *misled/asray* of **Qur.** 1:7; namely, those who are the counter-initiates in service to the *Antagonist* (we take refuge with God from them). A further consideration proffered by the Most Unitarian, Musk-Laden *Shaykh Ahmad* of *Ahsā'* is that the **Two Gulfs** are referable to the **Gulf** of the Reality of Existence/Being and that of Non-Existence/Non-Being.

While we agree and fully support these interpretations, we say that the **Two Gulfs** here also refer to the primal *dualitude* (i.e. the syzygy, two-in-one) of stations pertinent to the highest levels of the Theophanic Self-Disclosure of the Presence of All-Supremity; that is, the Divine Essence of the All-Highest Itself – Sanctified be It above what is mentioned of It – in Its Self-Projection as the **Primal Will**. These two stations are specifically the stations of the *Exclusive Oneness* (*aḥadiyya*) and the *Inclusive Unity* (*wāḥidiyya*) which many of the True Realizers, saints and sages have alluded to with their own words and indicative ciphers throughout their works and discourses (may God be pleased with them). While some have debated as to which of these stations precedes the other, we hold the station of the *Exclusive Oneness* to be the initiating one and thus that Primal Station of unfoldment

through which the Presence of the Unknowable '*Hidden Treasure*' begins Its Transfiguring, Self-Disclosive Self-Manifestation from the infinite altitudinal abysses of Its own unfathomable, unreachable, totally Hidden and inaccessible Absolute Transcendence - that is, the Presence of the Unknowable Essence of Totality - to that of the stations of '*wishing to be known*'. In the trajectory of the symbolic unfoldment of the Greatest Name Calligram, this station of the **Exclusive Oneness**, the first of the stations of Essential Unfoldment, we hold to be symbolized as the right-hand Pentalpha.

In one of the chapters of his *Meccan Revelations* (*futuhāt al-makkīya*), that Red Sulphur, the Sun of the West and Fabulous Gryphon, *Muḥiyyidīn Ibn 'Arabī* (may God sanctify and protect his precious secret for all eternity), alludes to one of the secret names indicative of the Essence of the All-High -- thus above and behind supporting the Name '*He*' (هو) -- to be the Name '*She*' (هي). Fully in accord with him, we hold this to be the station of the **Exclusive Oneness** and thus symbolized in the Greatest Name Calligram as the right-hand Pentalpha.

Now as all levels of Divine Theophany - which are the infinite multiversal hierarchies and chains of worlds, grades and levels - reflect, interact and correspond with each other, from one level to the next, in a harmonic symphony of longitudinal and latitudinal correspondences; in the Theophanies which crystallize in those stations of Highest Angelophany, this principle of the **Exclusive Unity** - reflecting the first grade of the Self-Manifestation of the Essence as the **Primal Will** - Self-Discloses and Mirrors Its Effulgent Manifestation as the Principle of the **Primal-Celestial Eve** in the hypostatial distances of the proximate emanatory level-worlds below the Presence of the One Absolute without Peer or Equal - namely, the Empyreans of Command (*jabarūt al-amr*) - which is the Angelophanic Reality of the Celestial *Fāṭima*. Within the form of this crystallization, the global reality of this hypostatial unfoldment is designated by us as being the **Earth of Femininity** (this being the First of the **Primal Celestial Earths**), which is the Angelophanic embodiment - or, *seal* - referable to the station of the **Exclusive Oneness** (*aḥādīya*). This is the first of the Gulfs in '*Alī's Sermon*' that, then, indicates the first of the two Pentalphas of the

Calligram of the Greatest Name symbol which is the **Two Wests** mentioned in the **Sermon**. In His commentary on the **Sūrah** of the Cow (2), the **Essence of the Seven Letters** (Mighty be His Supreme Remembrance), qualifies this **Fāṭimiyyic** designation of the station of the **Exclusive Oneness** in this specific Angelophanic trajectory -- which we indicated as being the **Earth of Femininity** -- as the 'Day of the Book' (*yawm al-kitāb*); Who is, as we said, the Celestial **Fāṭima** of Highest Radiance (the Light of all Splendor be upon Her), which is, as He specifically glosses it later in the commentary, the **Tree of Reality** (*shajarat'ul-ḥaqīqa*): the **Tree of Reality** which the **Supreme Lord** All-High -- that is, in the dramaturgical-narrative recension given of the story of **Eden** therein by the **Primal Point** -- then makes the **Primal Adam** to approach.

As for the second Pentalpha on the far-left: this indicates the hypostatial reality of the station of the Inclusive Unity (*wāḥidiya*) that is enfolded by, initiates and so proceeds from, the station of the **Exclusive Oneness** (*aḥadiya*) as its syzygic twin, its *dualitude* and dyadization. This has been indicated by us as being the station of the **Earth of Masculinity** (and thus the Second of the **Primal Celestial Earths**). As such it is the angelophanic embodiment and *seal* of this station of the **Inclusive Unity** (*wāḥidiya*), so thus referable to the hypostatial reality of the Celestial 'Alī of Elevated Highness (the Splendor of all Light be upon Him) Who is the Manifestation of the **Primal Adam**. This second Pentalpha is thus referable to the second of the Two Gulfs and hence is the **Two Easts** mentioned in the **Sermon Between the Two Gulfs**. In the **Mystery of Reversal in the Secret of the Chief** this second Pentalpha should be seen as serving the function as the supporting bedrock, so substrate, for the Unveiling of the Mystery of such Reversal: this Reversal and the Mystery thereof being the Reality of the Penultimate Providential Guidance and Universal Vicegerency of **Fāṭima** (particularly in regard to Her station as the **Conjunction of the Twin Divine Lights** of Prophecy and Providential Guidance): Who is, as we have said, the Manifestation of the **Primal Eve** with all that this *principal-in-itself* therefore represents, entails and conveys to us globally.

Now, the occurrence - the inhabitation and standing - between the **Two Gulfs**, which are the Two Pentagrammic Seals, is occasioned within the trajectory of Six Archetypal Calligrammatic Similitudes, the Divine Imprints and Vestigial Signatures, as it were, of the Theophanic Self-Disclosures which are the *principal* hypostatial stations of the **Exclusive Oneness** and the **Inclusive Unity**. These Six represent the various processes of creation between the Two Unific Realities; that is, the process of the **Self-Disclosures** (*tajalliyāt*), **Emanations** (*fuyūdāt*) and **Effusions** (*ifādāt*) which produce forth -- or *progenitate*, as it were -- the incalculable realm-worlds of being and becoming. By that specific *preparedness* and unique aptitude exclusive to each realm of existence, the unfolding of this Unific and Unicitarian Theophanic *dualitude* imprints and so Mirrors Itself indefinitely upon all the infinite realm-worlds below It with the stamping imprintation of the **seals** of these primal *dualitudinal* vestigial traces - Its epiphanic setting placements (*mawāqīʿ*) -- which is both It Itself/not-Itself and thus a Mirror and Mirroring process to such *syzygic dualitude* that unfolds out of It from Above to below, and which is imprinted as a stamp upon all-things throughout all creation. In the realm-worlds of the Highest Divinity (*al-lāhūt*) this Self-Discloses as the Reflection of the Expansive Theophanic Unfolding of the *syzygic dualitude* of the **Exclusive Oneness** and the **Inclusive Unity** -- which is architectonically located in Its Sovereign Principality within the Realm of the Ipseity (*hāhūt*) - such that this Unfolding in the realm-world of the Highest Divinity (*al-lāhūt*) becomes the Principle and Originating Singular movement simultaneously issuing the quaternary dual processes of *actor-action* (*fāʿil-fiʿl*) and *recipient-reception* (*munfaʿil-mafʿūl*) -- i.e. the active form (*ṣūra*) and its passive matter or substrate (*hayūlā*) as a singular *thing* but as a *dualitudinal* activity, as it were - which then emanatorily effuses the realm-worlds below Itself by virtue of such active self-reflexivity in *dualitudinal* movement and dyadization. In the realm-worlds of the Empyreans of Power (*al-jabarūt*), this crystallizes as the Theophanies manifesting as the Victorial Angelophanies of the High Immaterial Archangelic Intelligences of Abstraction (*ʿuqūl mujarrada*); that is, in the highest level-realms thereof; and the **Primal Celestial Earths of Femininity** and **Masculinity** in the lower

realm-worlds of the **Empyreans of Power** (*al-jabarūt*). This process then continues downward with ever increasing multiplication of the ontological substrates - as well as crystallization of the densities with their receptacles of reception therein - in its descent and declension into the realm-worlds of **Angelicity** (*al-malakūt*) then **materiality** (*al-nāsūt*), and so on and so forth for eternities upon eternity before a beginning of no beginning unto an end of no end.

This stated, such *syzygic dualitude* and the processes therein should never be mistaken or misconstrued for any *actual duality* (we take refuge in God from the association of the associators), for It is (a *dyad-in-unicity* and as such) merely the self-reflexive movement within the Absolute Simplicity of the Singular Face of the Unific Sun of All-Reality in Its unfolding trajectorial process of Self-Manifestation through Fashioning Kosmocraton; and so, thus merely facets of the Life of the Originating One without Peer or Equal, which has elsewhere been referred to by us and by others as the Primal Attributes of **Beauty** (*jamāl*) – which would, as such, then be related to the first Pentalpha on the right – and **Majesty** (*jalāl*) – and so related to the second Pentalpha on the left; this, as well as being related to the Names the **Hidden** (*bāṭin*) (*right*) and the **Manifest** (*ẓāhir*) (*left*) both of which are, then, specifically referable to the letters *wāw* (و) (*right*) and *hā'* (هـ) (*left*) that are reversed in the (right to left) trajectory of the Calligram of the Symbol of the Greatest Name and in the joining of the blessed letters as the Greatest Name *Hū* (هو). These two letters in-themselves, then, represent the *principial* hypostatality of Hiddenness (*bāṭiniyya*) and Manifestation (*ẓāhiriyya*) through which they indicate the lastness (*akhirīya*) of the firstness (*awwalīya*) and the firstness of the lastness; meaning, the **Manifest** -- which is the letter *hā'* (هـ) -- issues from Its Sovereign Reality, Who is the **Hidden** (*bāṭin*) -- which is the letter *wāw* (و). Such is another of the meanings of the *Mystery of Reversal in the Secret of the Chief*. Yet, withal, throughout this, it is the Six and thus the blessed letter *wāw* (و) which predominates and directs in all given trajectories; that is, taken from yet another vantage point, that **Beauty** (*jamāl*) predominates over **Majesty** (*jalāl*); the **Hidden** (*bāṭin*) -- which is referable to the *Exclusive Oneness* and the '*She*' – over the **Manifest** (*ẓāhir*) and the '*He*' -- i.e.

the *Inclusive Unity*. If ‘*She*’ represents (or, reflects, rather) the station of the Hidden Essence (*dhāt al-ghayb*), ‘*He*’ is representative of the Manifesting Essence (*dhāt muḥḥir*), with the Six Symbols representing the processes of disclosure and unfoldment that as manifestation indicate the Hidden Who manifests Itself into and as the *Manifester*. As such we hold this as being one of the meanings behind the locution ‘*Master of the Two Wests and the Two Easts*’ in the *Sermon Between the Two Gulfs*.

Know that all that has been stated above about these two unific stations of unicity and their unfoldment can be summarized as being that explication relating to what is designated in the sayings of the **People of the House**, the Pure *Imāms* of Righteousness (the Light of Splendor be upon Them All) as the **Primal Will** (*mashīyati’l-ūlā*). To indicate the **Primal Will** by a planetary sigil, we refer to it by the planetary sigil of **Saturn** (*zuhal*) 𐤔.

Now that we have delineated the foregoing, allow us turn to each of the Six symbols themselves. Know that each of the Six Symbols in between the Two Pentalphas of the Calligram of the Greatest Name of God refer to **1.** one of the Six Theophanic stations explicated and revealed in the *Ḥadīth Kumayl* by the **Commander of the Faithful** and the **Sultan of the gnostics** (the Light of all lights be upon Him) as well as being related to one of the **2.** Six Attributive Names of Loftiness (the number of whose combined letters in Arabic yield the number **nineteen**); **3.** six Letters of Light (whose combined numerical value total the number **112**),¹⁸ which represent the six specific modalities of the Theophanic Self-Disclosures (*tajjālīyāt*) of the Godhead; **4.** as well as this, also six of the seven processional divine attributes mentioned by *Imām Ja’far al-Ṣādiq*¹⁹ (upon Him be the Light of all lights) specifically through which all-things unfold (with the first of the seven – i.e. the **Will** (*mashīya*) - referable to all that we have expounded already above) that, then, are those specific qualitative factors (*khiṣāl*) as to how these modalities operate; and, finally, **5.** a planetary sigil. Note that **six** predominates within **five** (= 11). As for the first, ‘*Three sticks in a row after a seal above them the semblance of a straightened lance*’,

¹⁸ I.e. the number of total letters in Arabic to the *Sūrah of Power* (97) and the chapter number of the *Sūrah of Tawḥīd* wherein we claim the Quranic secret of the Greatest Name to be located.

¹⁹ cf. الكافي



This refers to the first of the trajectorial Theophanic Stations of the *Ḥadīth Kumayl*, ‘The disclosure of the Majesties of Glorification without indication’, which is referable to the Name ‘Single’²⁰ (*fard*), the letter *alif* (ا) (= 1); the factorial attributive imprint of *Volition* (*irāda*), which is related to the planetary sigil of the **Sun** (*shams*) ☉. As for the second, ‘a blind mīm without a tail’,



This refers to the second sequence, ‘the [apophatic] negation of all speculation and the realization of that which can be realized,’ the Name ‘Living/Alive’ (*ḥayy*);²¹ the letter *hā’* (ه) (= 5); the factorial attributive imprint of *Foreordainment* (*qadar*) that is associated with the planetary sigil of the **Moon** (*qamar*) ☾. The third, ‘a ladder unto all that which is hoped for, but which is not a ladder’,



This refers to the third Theophanic sequence of the *ḥadīth*, that is, ‘the nullificative annihilation of the secret by the Victorious rending of the Veil off the Mystery of the Secret’, the Name ‘Peerless’ (*qayyūm*);²² the letter *wāw* (و) (= 6); the factorial attributive imprint of *Authorization* (*qaḍā’*) that is related to the planetary sigil of Mars (*mirīkh*) ♂. The fourth, ‘four things like fingers in a row pointing to good deeds, but without a wrist’,



This refers to the fourth sequence, ‘the attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity’, the Name ‘Judge’ (*ḥakam*);²³ the letter *yā’* (ي) (= 10); the factorial attributive imprint of *Realization* (*imḍā’*), which is associated with the planetary sigil of **Mercury** (*uṭārid*) ☿. The fifth, ‘a *hā’* which hath been split’,

²⁰ فرد

²¹ حي

²² قیوم

²³ حکم



This refers to the fifth sequence of the *ḥadīth*, which is, ‘a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Tablets of the Talismanic-Temples of Unicity’, and is referable to the Name ‘Just’ (‘*adl*’)²⁴; the letter *mīm* (م) (= 40); the factorial attributive imprint of the **Appointed** or **Allotted Time** (*ajall*) that is related to the planetary sigil of **Jupiter** (*mushtarī*) 4. The sixth, ‘an inverted wāw like the syphon of a phlebotomist, but not a blood letting cup’,



This refers to the sixth and final Theophanic sequence of the *Ḥadīth Kumayl*, which is, ‘extinguish the lamp for the Dawn hath indeed Arisen’, that is related to the Name ‘Holy’ (*quddūs*);²⁵ the letter *nūn* (ن) (= 50); the factorial attributive imprint of the **Book** (*kitāb*); and the planetary sigil of **Venus** (*zuhra*) ♀, which is the final epiphanic setting placement (*mawqīʿ*) - thus final locus - and so imprint of all the foregoing that began and initiated with and within the **divine Primal Will**.

Given this, while the **Will** itself is the imprinting *bezel* (*faṣṣ*) and *seal* (*khatm*) of the totalizing function of Divinity *in-itself* (*ulūhīya*), the following Six represent the six crystallizing, universal functions of this **Primal Will** ☆: viz. 1) the **Universal Intellect** (‘*aql kull*’) 𐤀𐤋, 2) the **Universal Soul** (*naḥs kull*) 𐤎, 3) the **Primal Universal Matter** (*hayūlā*) #, 4) **Lord** (*rabb*) 𐤋𐤁, 5) the **Universal-Primal Human** (*insān*) 𐤀𐤓𐤁𐤏 – which is exemplified within the syzygic dualitudinal dyadization which occurs in the *progenitation* of (and as) the **Primal Celestial Earths of Femininity and Masculinity** in the lower realm-worlds of the Empyreans of Power (*al-jabarūt*) in the reflective Mirroring of the **Exclusive Oneness** and the **Inclusive Unity** – and, finally, 6) **Light** (*nūr*) 𐤎𐤅𐤓. All of these functions, processes and unfoldments – which are descending, but corresponding, Theophanic levels, degrees, hierarchies and grades, from one vantage point - emerge out of each other as from a **Single Point** (*nuqta wāḥida*), which is the **Will**, that issues forth from Itself to Itself by Itself within Itself for

²⁴ عدل

²⁵ قدّوس

Itself as like a single flower, or tree, producing a grove from the verdant roots of its own initial seed *via* such mechanism of *syzygic dualitudinal* dyadization; this, albeit only the true, active practitioners of the craft of the Elixiric, Royal Art (*ars regia*) of Alchemy (*kīmīya*), which is ‘*the sister of prophecy*’,²⁶ can fully grasp or comprehend, let alone behold by direct visionary apprehension, any single item of the global realizations thereof.

Now to further delineate these Theophanic functions of the Six Calligrammatic Symbols of the Greatest Name as they relate to the *Hadīth Kumayl*, we should also enumerate them as well from the *locus* of immanence (*tashbīh*) below perceiving the flowering of the gnosis of the *a-perceptual* Reality of Transcendence (*tanzīh*) sprinkling the rays of such knowledge from Above; this, as they simultaneously reflect the trajectorial unfolding relating to the Alchemical Great Work. Some of these have been briefly summarized elsewhere by that Most Great Doctor, Most High Receptor and Most Luminous Master of the Secrets of the People of the House, *Siyyid Ḥaydar Amūlī* (may God be pleased with him and so envelop in the quintessence of all celestial Light his sanctified, radiant and most lustrously precious secret)²⁷ and by the **Essence of the Seven Letters** (Elevated be His Magnification) in His commentary on the Alchemical Elixir and the Philosopher’s Stone (*iksīr al-a‘zam*). We shall paraphrase them here now in augmented fashion. ‘*The disclosure of the Majesties of Glorification without indication*’, which indicates ۞, is referable to that upraising elevation of the multiplicity of the Divine Names and Attributes after that traversing navigation by the **Primal Will** within Itself through the multiplicative multiplicity of the realm-world creations which have issued from such uprisement by the Divine Manifestations of the **Primal Will**, whose realizations and proofs are without all indication to the vision and apperceptions of any and all of the creations. But note especially here that it is the ‘*Majesties of Glorification*’ (*subūḥāt al-jalāl*) and not the ‘*Beauties of Glorification*’ (*subūḥāt al-jamāl*) being specifically indicated by the **Commander of the Faithful** (the Light of all lights be upon Him), as, per our discussion above, **Beauty** (*jamāl*) refers to the **Unmanifest Essence** whilst **Majesty** (*jalāl*) refers to the **Manifesting Essence**;

²⁶ *Hadīth* attributed to ‘Alī (upon Him be the Light of lights).

²⁷ جامع الاسرار و منبع الانوار

thus, **Beauty** precedes **Majesty** just as **Mercy** precedes **Wrath**. As for that illustrative characterization of the beholding of this waystation: it is indicated thusly by **His Holiness the Best Beloved** when He states – Mighty be His Logoic-Word –, ‘If you desire to obtain the Elixir then Journey with Us unto the Divine Throne (*‘arsh*) until you have winged your way above it through the assistance bestowed upon you’.

‘The [apophatic] negation of all speculation and the realization of that which can be realized,’ which is related to ة, likewise, this is an indication regarding the uprisement of the Divine Manifestations by the **Primal Will** and so the visionary apperception by the wayfarer of the **Manifest** in such a waystation, truly; this, in so far as the wayfarer has negated all idle speculation, illusory and formal cogitation, which are all those things other than It, when approaching the Presence of the Beloved of the Worlds by the rending of the Veils of Majesty. Regarding this, the **Dearly Precious Lord of Supremity** states - Lofty be His Logoic-Locution –, ‘Journey until, that is, you witness the Celestial Siniatic Fire which is **this** Greatest Name of God’.

‘The nullificative annihilation of the secret by the Victorious rending of the Veil off the Mystery of the Secret’, which refers to #, is the Victory of the Secret of Divinity deposited within the inner folds of the secreted mysteries of the Inner Heart at the moment of such rending when the Scintillant, Spectacular, Bedazzling, Luminous and Resplendent Sun of the Visage of the Face of the Beloved appears from the Horizons of Glory by the rending of such veiling that veiled in manifest transparency the mysteries of the Secret of such Veiling; this, for ‘Ye shall behold thy Lord just as ye behold the Moon on the night of a Full Moon’.²⁸ Relative to this, the **Most Mighty Remembrance** states, Lauded be His Logoic-Exposition, ‘Then make the Greatest Name blaze forth so as to remove the covering from the inner subtilized heart-flux (*fu’ād*)’.

‘The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity’, which is indicated by ||||, on the one hand, indicates the *principal* trajectory of the **Four Journeys of the Soul** (*asfār arba‘a*); that is, 1. from the creation to the Truly Real (*al-khalq*

²⁸ Prophetic ḥadīth.

ilā'l-ḥaqq); 2. from the Truly Real to the Truly Real (*al-ḥaqq ilā'l-ḥaqq*); 3. from the Truly Real in the Truly Real (*al-ḥaqq fī'l-ḥaqq*) and 4. from the Truly Real back to creation (*al-ḥaqq ilā'l-khalq*). On the other, it is that waystation whereby the Attributes and Names are negated from the Named and Attributed so thereby the Mono-Unitarian Unicity of the Absolute Unity is beheld in *'the horizons and in [the] selves until it be manifest...that it is the Truly Real'*, which is the level of annihilation (*fanā'*) in the station of **separation after unification** (*farq ba'da jam'*). The Lord Most High states, Extolled be His Logoic-Enumeration, *'Then place the alchemical retort upon the brim of the alembic and partake of the fruit of the Tree which emerges from the Siniatic Mount above the boundary commensurate with the level of the Divine Power in the midmost heart of the Divine Destiny and Power and let it pour forth unto its place.'*

'A Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Tablets of Unicity', which refers to *ح*, is the beholding witness of the Truly Real as the Absolute Reality by the Effulgent Ray of the Light Illuminating in the apperception of the manifestation of the Pre-Eternal (*al-azal*) as the Post-Eternal (*al-abad*), which is the Essence of Absoluteness, thereby shedding all Its traces upon the Talismanic-Temples of Unicity (*ḥayākil al-tawḥīd*) that are all those infinite manifestations of being and becoming throughout all the innumerable realm-worlds of existence. And this is the waystation of the Manifestation of the Unific Essence of Totalizing All-Supremity in the Mirror of the vision of the apperception of all the Divine Names and Attributes as It Itself Alone without Peer or Equal by the Effulgence of those rays of the luminosity of presential knowledge. The **Essence of the Point of Primality** states, Splendorous be His Lustrous Logoity, *'You shall find the greatest crimson oil appear upon this Siniatic Fire more rapidly than the twinkling of an eye. In that place you are the very sign of God both before God and towards God and likewise in all the worlds according to its capacity...'*

'Extinguish the Lamp for the Dawn hath indeed Arisen', which is indicated by *ع*, means forever extinguish the lamp of the circumscribed intellect in the presence of the Dawning of the Sun of the direct visionary apperception of the Face of the Truly Real who henceforth, from this point onwards, is forever and always the *'eye by which you see, the*

hand by which you grasp, the feet by which you walk'²⁹. And this is the station of the **unification of unification** (*jam' al-jam'*). The **Point of Essentiality** concludes, Beautified and Blessed be His Logocentricity within the Highest grades of Laudation, '*...until the alchemical work be completed...that there, in that leaf (waraqā), is the mystery of the two Kosmic lines (khattayn) in the two depths...And if you truly understand you shall prove able to carry out the Art of the Elixir and in that place readily grasp, in very truth, the reality of the matter.*'

Now we will delineate these Theophanic functions of the Six Calligrammatic Symbols of the Greatest Name as they pertain to the *Ḥadīth Kumayl* from the loci of their stations of Transcendence unfolding during wayfaring and finally transfiguring into their celestial Theophanic Angelophanies of prototypical, *immanent* embodiment. We will paraphrase here in summary fashion from the **Essence of the Seven Letters'** commentary upon this *ḥadīth* of the Commander of the Faithful (Glorified and Praised by the Highest Scintillance of Splendor issuing from the Pure Essence of Light be these Unitary Twins of Sameness in Identification). '*The disclosure of the Majesties of Glorification without indication*', which is $\overline{\text{III}}$, refers to the Theophanic Self-Disclosure of the hypostatial Reality of the Logoic-Word (*al-kalima*), that is issued from the **Primal Will**, which encompasses all-things and whose tenuities (*raqā'iq*) and metaphysical subtleties (*mash'āir*) penetrate, and so *progenitate*, every form, being, existence and creation throughout all realm-worlds by the Command (*al-amr*) that is the Logoic-Word issuing through Its Logos-Self (*nafs*), for It is the *Encompassor* and nothing encompasses It. Know that '*Glorification*' (*subūḥāt*) conveys those veils of scintillant purity behind the Hidden Cloud of Unknowing (*al-'amā'*) which mask in order to protect via the quintessential essence of Pure Light the '*Majesties*' which they veil; that is, in the same manner which the formal structure, with its outward ornamentations, of a Holy Temple protect, and so are designated for the purpose of, its inner *sanctum*, as it were. And '*Glorification*' refers to the Names and Attributes whilst '*Majesty*' is the Named and Attributed in the *situs* of multiplicity (*kathra*) by the mirroring of the mirrors of infinity which reflect It; that is, those veils which simultaneously conceal

²⁹ Paraphrase of *ḥadīth qudsī*.

It and unveil It by the sparkling transparency of the ‘Majesty’ of Pure Light through the splendorous opacity of the ‘Glorification’ of Bedazzling Scintillance, as ‘Majesty’ here refers to the Face of Glory. This is the station of the Name ‘Single’ (*fard*) in the aspectual modality of ‘Volition’ (*irāda*) that is the ‘Alawid pillar (*rukn*) which is the Day of the Temple (*haykal*).

‘The [apophatic] negation of all speculation and the realization of that which can be realized,’ which is ة, conveys that necessity by the wayfarer to thoroughly negate all those veils of glorification within in order to establish the necessary preparedness for the beholding of the Visage of the Countenance of the Face of the Sun of All-Reality via that aptitude within it, which is that Name and Attribute specific to it, that is that locus of the mirror of Divine Manifestation of *Beautitude* imprinted upon it by the All-High for the purpose of such aptitude, which is the very reason for its creation, creaturely *thinghood* (*shay’iyya*) and so *existentiated beingness* (*kaynūniyya*). And this means the wayfarer must glean the noetic realization of the global, universal nature of the Logoic-Word and its multiversal, multi-leveled, multi-layered creativities of creation within the horizons of their inner selves issuing from the **Primal Will** within the mirror of their Inner Heart, their Subtilized-Heart Flux (*fu’ād*), which is Pure Existence Itself. This is the station of the Name ‘Living/Alive’ (*ḥayy*) in the aspectual modality of Foreordainment (*qadar*) that is the **Hassanid** pillar which is the **Day of Unity** (*wāḥid*). ‘The nullificative annihilation of the secret by the Victorious rending of the Veil off the Mystery of the Secret’, which is #, is that gnosis of immediate noeticization issuing from the unveiling of the veils of disclosive Glorification that generate the traversal of the horizons in the self by the Revelation of the Mirror of the Subtilized Heart-Flux as being the *situs* of the Face of Glory unveiling the Countenance of the Visage of the Sun of All-Majesty Who is the Revelation of the **Primal Will**. And this is the Logoic-Word in the station of Remembrance (*dhikr*) transfiguring into the very steed of elevating upraisement within the *loci* of the disclosive unveilings, for it is the station of the Name ‘Peerless’ (*qayyūm*) in the aspectual modality of ‘Authorization’ (*qaḍā’*) that is the **Ḥusaynid** pillar which is the **Day of Beauty** (*jamīl*).

*‘The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity’, which is |||, is that state of totalizing encompassment by the ecstatifying attractions of the holiest drawing magnitizations of the divine Unicity when you perceive by the Godhead in the Godhead through the Godhead with the Godhead in the Godhead after those veils of Glorification have been thoroughly erased revealing in naked Splendor the Face of Majesty in Its Scintillant Purity which Mirror the mirrorings of the Inner Heart as the Resplendent Visage of the Countenance of Glory Itself through you and by you. This is the station of the Name ‘Judge’ (**ḥakam**) in the aspectual modality of ‘Realization’ (**imḍā**) that is the **Ja‘farid** pillar which is the **Day of the Peerless** (**qayyūm**).*

*‘A Light Illuminating from the Morning-Dawn of Pre-Eternity and shedding its traces upon the Tablets of the Talismanic-Temples of Unicity’, which is هـ, conveys the thorough noeticization of the Reality of the Logoic-Exposition (**bayān**) in the active actuality of the Word embodied, for this is the first stage of the station of **subsistence** (**baqā**). And by the Dawn of Pre-Eternity (**ṣubḥ al-azal**) is meant the Sun of Providential Guidance (**shams al-wilāya**), Who is angelophanized as the embodiment of ‘**Alī** (upon Him be the Light of lights), Who is Illuminated by the Light (**nūr**) Who is **Fāṭima** (upon Her be the Splendor of all Splendor) that has issued from the Sun of Pre-Eternity (**shams al-azal**), Who is **Muḥammad** (the Salutations of Light be upon Him from the *situs* of Glorious Splendor); this, whilst the Illumination of the Sun of Pre-Eternity Itself is Illuminated by the Same Light, again, Who is **Fāṭima the Radiant** (the Face of the Light of lights is She), for She is the Conjunction of the Twin Divine Lights (**majma‘ al-nūrayn**). This *Illumination* as well indicates the other **Imāms of the House of Righteousness** (upon all of them as a whole be Glory and Splendorous Light) Who issue from, and so are One with, the Light of the Virgin and Mother of All-Existence. The Tablets of the Talismanic-Temples of Unicity are all the Prophets, Messengers, Vicegerents, Points of Command and Providential Mirrors of all times, places and existences (upon Them all be the Light of lights), whose *traces* are all the Letters of Purity, the saints, realizers, gnostics, proofs and righteous of all times, places and existences (blessings and salutations be upon Them all). And all of These are*

embodied angelophanies issuing from the Self-Disclosive Theophany of Oneness within Unity, for this is the station of the Name ‘Just’ (*‘adl*) in the aspectual modality of the ‘Allotted’ or ‘Appointed Time’ (*ajall*) that is the **Mūsawid** pillar which is the **Day of the Face** (*wajh*).

‘Extinguish the Lamp for the Dawn hath indeed Arisen’, which is ⁶ conveys the station of the **subsistence of subsistence** (*baqā’ al-baqā’*) after all traces of both separation and unification have been thoroughly erased and the Inner Heart has become the Resplendent **Temple of Light** by the permanent inhabitation of those Entities of Light and archangelic Angelophanies of embodiment within it, Who are the Self-Disclosive Theophanic actualities of the **Primal Will** Which is It Alone Who is without Peer or Equal: those archangelic Angelophanies of embodiment Who then make the bearer of this **Temple of Light** of the Inner Heart one amongst their own **People of the Sacred House of Immaculacy** through Whom they henceforth Speak and are in complete Identity with, for this is the attainment of the **station of Clarity** (*maqām al-bayān*). And this is the station of the Name ‘Holy’ (*quddūs*) in the aspectual modality of the ‘Book’ (*kitāb*) that is the **Fāṭimiyyic** pillar which is the **Day of Existence** (*wujūd*). And the **Book** is the meaning of the ‘Day’ (*al-yawm*) by the reality of ‘We are the Face of God’ in the station of the **Speaker** (*nāṭiq*) Who is the embodied Manifestation of the Greatest Name, the Fourth Support (*rukn rābi’*), the Proof of God (*ḥujjat’ullah*), the Mirror of God (*mirāt’ullah*) and the Most Great-Mighty Light (*nayyir al-a’zam*): That Light (*nūr*) which can never be extinguished and Whose Infinite Theophanic Hierophanies will never end, whatever be Its innumerable names of embodiment in whatever age or whatever realm-world, for *This Light* is the **Muḥammadan** ☆ pillar itself, the **Will** (*mashīya*), that is the **Day of Mightiness** (*‘azīm*) Who is the **First**.

The next level of its interpretation, connected to the one above, relates to the ogdoadic form of the symbol and refers to the stations of the *ḥadīth qudsī* of the ‘**Hidden Treasure**’³⁰ and its correspondence to each of the symbols of the **Greatest Name**:

³⁰ “I was a Hidden Treasure and desired/loved to be known. Therefore I created creation in order to be known.” كُنْتُ كَتَرًا مَخْفِيًّا فَاحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرِفَ.

1. ☆ كُنْتُ ("I Was/I Am")³¹
2. كَنْزاً أَلَا ("A Treasure")
3. مَخْفِيّاً م ("Hidden")
4. # فَاحْبَبْتُ ("And I loved/desired")
5. اَلْأَعْرَفُ اَللّٰل ("That/To be Known")
6. فَخَلَقْتُ هَمْ ("Therefore I created")
7. اَلْخَلْقُ هَمْ ("The Creation")
8. ☆ لِأَعْرِفَ ("In order to be Known").

Now, know, O Family of Light, **Seven Angelic Names** (and an eighth as the syzygic-twin of the first) are appointed as those guardians to each of these sigils of the calligram of the Greatest Name of God, the first seven from the concourses of *Rūqīā'il* with the final from that of *Kasfīā'il*. They are 1. ☆ بابائيل (*bābā'il*) (= 47), 2. لَأَأَيْلَ أَلَا (*lā'ā'ā'il*) (= 74), 3. أَلَا أَيْلَ م (*ā'ā'ā'il*) (= 45), 4. # مالائيل (*mālā'il*) (= 113), 5. اَلْأَوَائِلُ اَللّٰل (*ā'ā'wā'il*) (= 50) 6. هَمْ لِلصَّائِلِ (*lilaṣā'il*) (= 192) and 7. ذَتَوَائِلُ هَمْ (*dhatū'ā'il*) (= 1148). The eighth Guardian (who is the final 49th angel) and syzygic-twin of the first is the angel هَانَائِيل (*hānā'il*) whose name is equivalent to إِلَا اللّٰه (*illa'llāh/except God*) (= 98), the words of affirmation (كَلِمَةُ الْإِثْبَاتِ). And these are the **Seven Names** of the **Seven Angelic Hosts** of the **Primal Will** at the service of the **Archangelic Concourses of the Empyreans of Command** whose blessed names derive from the **147 Lettered Name** of the All-High revealed to us. And herein we have revealed unto you the first of the *heptadic grades* by the *heptadic gates* of the *ogdoadic* mysteries of this calligrammatic symbol of **the Greatest Name of God**.

Glorifying the All-High for such illimitable bounties bestowed, we now conclude the main body of this our discourse and commentary on the gnosis of the **Theophanic**

³¹ Holding a numerical value of 470 which is equivalent to عشق (*ishq/passionate love*), i.e. the name of the final N.U.R. month.

Stations of the Symbolic Calligram of the Greatest Name of God with a doxological prayer of reverent praise, benediction and high laudation in Arabic, addressed to the Unific Lord of All-Being, Glorified and High be Its State, composed by us specifically for this occasion, and expressed in the style, diction and manneristic flourishes of the Dearly Precious, Best Beloved of the Talismanic-Temple of our Heart; namely, the **Essence of the Seven Letters**, the **Primal Point**, the **Remnant of God Most High**, **His Holiness the Supreme Lord**, the **Most Mighty Remembrance**, the **Point of the Exposition** and *Bāb'ullāh* (may my soul be His sacrifice). So by the Pure Spirit of Celestial Truth (روح الامين), Who is the Holy Guardian Archangel of the Light of all lights That is the Holy Spirit of the Divine Presence (*sakīna-shekinah*); and with the peace, profound, love, sincere, which is that guiding *seal* and *bezel* of the Path of your Way, and that of our Way as well, offering our hand to you in friendship, amity, fraternity and in genuine alliance, with utmost respect, and in full accord and concord with your aims within the Divine Light for the Divine Light to the Divine Light that is the Light upon Light by the Light of all lights, we pray,

بسم الله البديع الذي لا اله الا هو العزيز الحكيم يا من هي هو الذي هو هي ويا من شجرة
الوجود ويا من شجرة الثبوت ويا من شجرة المقصود ويا من شجرة الاحدية ويا من شجرة
الحياة ويا من شجرة الحقيقة كنت صاحب الوقاف على طحين وناظر على ناظرين
الى المغربين والمشرقين اللاهوتين لك نور اشرق من صبح الازل فيلوح على
بياكل التوحيد آثاره مع فتق الاجواء وخرق الهواء بعلق الارحاء واضاء الضياء
لاحي الموتى وامات الاحياء عن جذب الاحدية لصفة التوحيد في هتك الستر لعلبة

السّر بمحو الموهب وصحو المعلوم عند كشف السجّات ابحلال من غير اشارة اشهد باسمك
 الاعظم العظيم واقول سبحانك اللهم يا الهى واله كلّ شىء وحياتى وحيات كلّ شىء و
 نورى ونور كلّ شىء وقدرتى وقدره كلّ شىء وعزى وعزى كلّ شىء ومحبوبى ومحبوب
 كلّ شىء وقُدّوسى وقُدّوس كلّ شىء وخلاقى وخلاق كلّ شىء ورازقى ورازق كلّ شىء و
 قرّنى وقرّة كلّ شىء وعينى وعين كلّ شىء لم تنزل ولا يعجزك من شىء ولا تنال ولن
 يعزبك من شىء لاني ملكوت الخلق ولاني جبروت الامر ولاني السماوات ولاني
 الارض ولا ما بينهما انك كنت سلطان الغنى وملك المنيع سبحانك اللهم يا الهى
 انك كنت نور كلّ الانور وظلّ لكلّ المستطال تحيى وتميت ثم تميت وتحيى و
 انك كنت حيى لا تموت وحق لا تزول وفرد لا تفوت سبحانك اللهم يا الهى
 اشهد انك كنت السّبح القدّوس ربّ الملائكة والروح ربّ ما يرى ربّ ما لا يرى
 ربّ العالمين لك الملك والملكوت ولك الغزّة والجبروت ولك القدرة و
 اللاهوت ولك القوّة والياقوت ولك السلطنة والناوت ولك البهجة والجلال

ولك الطلعة والجمال ولك الوجهة والكمال ولك الفيض والفعال ولك الرحمة
 والفضل ولك السطوة والعدل ولك الهبة والكرام ولك المثل والامثال و
 لك الاستقلال والاستجلال والارتفاع والانتاع والابتهاج من قبل ومن بعد من
 اول الذي لا اول لك الى اخر الذي لا اخر لك لمطر نفسك ولمطلع شمس الوجه
 تجلياتك لك الحمد الحمداء حمداً تحميداً شعثانياً مشعثانياً اسطعانياً مسطعنياً يا رب
 الارباب ويا اله الآلهاء يا حيّ الحياء يا نور النوراء يا حكيم الحكماء يا قدير القدراء يا عليم
 العلماء يا قدّوس القدّساء يا قيّوم القيّوماء يا عظيم العظماء يا لطيف اللطفاء يا قهار القهراء
 يا جواد الجوداء يا مقسط المقطاء يا ملك الملكاء واما البهاء من الله على اهل البيت
 الاحرام والعصمة ثم نور وضاء من عين الثناء على واحد الاول واهل النور بغزوة و
 جلال في كلّ حين وقبل حين وبعد حين وان تصلين عليهم يا حق باقدا حدث به
 علما من كلّ خير انك كنت بكّشيء عليما وانك كنت على كلّ شيء قديراً سبحانك
 اللهم يا الهى انك كنت ايمان الملايين واله كلّ اللّسين في كلّ السماوات لامكانية

والارضين امكانية ومايينهم ومادونهم ليس دونك من معبود ولا سواك من مسجود ولا
غيرك من مقصود ولا سواك من محمود ولا اله غيرك موجود لتؤتين الالهية من تشاء و
لتنزعن من تشاء وتنزلن من تشاء وترفعن من تشاء وتسرلن من تشاء وتصرن
من تشاء وتحدلن من تشاء وتؤتين الربوبية من تشاء وتنزعن الربوبية عن تشاء
وتؤتين الامر من تشاء وتمنعن الامر عن تشاء وتقربن من تشاء وتبعدن من تشاء
وتحيين من تشاء وتميتن من تشاء وتفرقن من تشاء وتعيين من تشاء وتبعثن
من تشاء وعن تشاء وتبقين من تشاء فيمن تشاء وتبييبن من تشاء بمن تشاء و
لتنورن من تشاء لمن تشاء في قبضتك عيان وجود كل شيء بحل وتطرماتشاه بامرک
کن فیکن انک کنت علی کل شیء محیطاً سبحانه اللهم یا الهی یا آله یا إله یا الله یا آله
یا إله یا الوه یا ملوه یا الیه یا الوه یا الوه یا الهان یا مؤله یا مؤله یا مسآله یا مؤتله یا
مسآله یا مسآله یا إسله یا غیاث یا نور الاستغاث یا حق الغاث یا عین الایغاث یا الله
مستغاث اشهدان لا اله الا انت حقاً حقاً وحدک لا شریک لک وان محمداً عبدک و

حيبك وان علياً قبل محمد مظهر نفسك وبهائك وان فاطمات طلعت الوجه شمس
تجلياتك وفيض وجودك سبحانه سبحانه سبحانك سبحانك سبحان يا الله يا اسم العظيم
الا عظم انالك وانا لذكرك ذاكرين وشاكرون وموقنون وفانيون وباقون و
راجعون دائماً مطلقاً يا عثماً احدانياً واحداً صديداً فردانياً حياً ثانياً قوامياً حكماً ثانياً عدانياً
قدوسانياً سرديانياً ملكانياً وحيدانياً طاهرانياً أزليانياً شمسانياً وجهانياً نورانياً فاطمياً وان شجرة
الاثبات شجرة وسلام وصلوات على المرسلين والاولياء والعارفين كلهم اجمعين و
نور على من تبع اشراقات الهدى ولا حول ولا قوة الا بالله العلى الاعلى العظيم والحمد
له رب العالمين بسم الله باسمه يا حق آمين

يا نور ١١٠ يا نفس الله ٩٢

And no power and no strength is there save in God, the High, the Mighty!

March 18, 2008 CE

10 Rabīʿa al-Awwal 1429 AH